Actual Justification RIGHTLY STATED.

CONTAINING

A True NARRATIVE

OF A

AD SCHISM

Made in a *Church* of *CHRIST*,

KILBY in LEICESTER-SHIRE.

PROVING,

one of the ELECT are *Actually Justified* before FAITH.

GAL. II. XVI.

—*We have Believed in Jesus Christ, that we might be Justified by the Faith of Christ, &c.*

LONDON,

[illegible] by *B. Harris*, in *Maiden-Head-Court*, in Great *Eas*[illegible]

[illegible]old by *J. Marshal*, at the *Bible* in *Grace-church-street*, 16[illegible]

BIBLIOTHECA BODLEIANA

THE INTRODUCTION:

Proving, There is no *Actual Juſtification*, or *Actual Union* with *CHRIST* before *FAITH*.

THoſe many *Errors* that abound among us, is one of the ſad Evils of theſe Times, which tend to make our Dayes Perillous; tho' I muſt Confeſs ſome of them are more Dangerous and Pernicious than others; as the *Socinian Erors*, that utterly Deſtroy the Foundation of Chriſtianity: And evident it is, That between the *Socinian*, *Arminian*, and *Baxterian Errors*, on the one hand, and thoſe called *Antinomian Errors*, (tho' I do not call them *Antinomians*) on the other hand, Chriſt ſeems to be again Crucified in his Holy Doctrin, as in his Sacred Body he was Crucified between two *Thieves*.

The *Error* that is here Confuted, appertains to thoſe laſt Mentioned, in which you will find what hard Meaſure the *Author* hath met with from ſome of his *Flock*, who charged him with Falſe Doctrin; but how Unjuſtly, will appear in this *Narrative*.

The Point that he ſtrives to [illegible] is this; *Viz. That an Elect Perſon is not in actual Union with Chriſt; nor actually Juſtified in God's Sight, before Faith: Or doth actually apprehend and apply the Righteouſneſs and Merits of Chriſt by Faith to his own Soul.* *prove*

1. He doth not ſay, Faith Juſtifies as 'tis a Sacred Habit, or Act, much leſs in reſpect of the Fruits and Effects of it.

2. Nor that 'tis the matter of our Juſtification; but 'tis ſaid to Juſtify only in Reſpect of the Object Chriſt Jeſus, whom the Soul apprehends, or receives by Faith: Chriſt's Righteouſneſs only being the *Material Cauſe* of our Juſtification, and the Imputation of it the *Formal*

mal Cauſe thereof: Which our Reverend *Brother* aſſerts, is not Imputed unto any *Adult* Perſon, tho' Elected to his *actual* Juſtification, before he is Actually, or Perſonally United to Jeſus Chriſt; and therefore not in Actual Union with Chriſt and Juſtified from Eternity, as ſome ſay; nor from the Death of Chriſt as others ſay:

3. He ſtedfaſtly Believes, God's Election of particular Perſons from Everlaſting, for whom he gave his own Son to Die: And that the Election of the Father, the Redemption of the Son, and the Application and Sanctification of the Holy Ghoſt, are of Equal extent.

4. That Chriſt Dyed as the great *Repreſentive*, *common Head*, *Root*, and *Surety* of all the *Elect*, doing and Suffering in their Room and Stead; (whatſoever he did and Suffered as their Head and Repreſentative); and that he hath made full Satisfaction to the Juſtice of God, and anſwered all the demands of the Law for them: So that all they for whom Chriſt dyed, ſhall certainly be Saved, as an act of Juſtice, and Righteouſneſs, as well as an Act of Sovereign Grace and Goodneſs.

5. That Faith, by which the Soul apprehends Chriſt is a Grace of the Spirit, purchaſed by Chriſt, and freely given to us as a ſign of God's Eternal Love.

Moreover he and we with him, diſtinguiſh, or explain Union with Chriſt, and *Juſtification* thus;

1. *That all the Choſen of God are Decretively Juſtified*, &c. *from Eternity.*

2. *Vertually at the Death, or rather at the Reſurrection of our bleſſed Saviour.*

3. *Yet that no Adult Elect Perſon is really and Actually in Union with Chriſt, and Actually Juſtified before he doth Believe in him*: And ſo is tranſplanted out of the firſt *Adam* as a common Head, and implanted into the ſecond *Adam*: It being impoſſible any ſhould ſtand in (or grow out of) two cwo cõmmon Roots at one and the ſame time; ſince all (as conſidered Actually in the firſt) are Dead and under Condemnation; and all that are Actually in the Second are made Alive and brought into Juſtification, and declared free for ever from *Condemnation*, *Rom.* 8. 1. *If any man have not the Spirit of Chriſt, the ſame is none of his.* That is Actually his, tho' many of them may be in the Election of Grace.

As touching the Sins of the Elect before Faith, we ſay they are charged upon them by the *Law*, under which they remain till they Believe, or are United by the Spirit, unto their bleſſed Covenanting Head; and are by the ſame Law with other Unbelievers, under the Sentence of Condemnation, tho' their Juſtification, Pardon, and Salvation is ſecured for them, by God's eternal Election; and in Chriſt by

Vertue of his Covenant Tranſactions with the Father, and as ...ſed by his Blood and Merits.

...s to the Sins of the Elect, after Grace, or Actual Union tho' ...y are Required to Repent of them, and may not have the Senſe ...e Pardon of them in in their own Conſciences, till then, yet the ...t of them is never Charged upon them, Chriſt having born all ...e Vindictive Wrath due to all their Sins, as well thoſe committed ...r Faith, as before they Believed, otherwiſe it could not be ſaid, *...re is no Condemnation to them that are in Chriſt Jeſus*, *Rom.* 8. ... Therefore whatſoever Mr. *Coleman* ſays about the Sins of Believers; ...r Repentance, and Pardon, he doth not Believe they are ever ...n in a ſtate of Condemnation, *Who ſhall lay any thing to the Charge of ... Elect*, that is ſuch Elect ones that are united to Chriſt.

...ſtification is but one Act, 'tis never more nor leſs after we are ...ed to Chriſt, or are in a ſtate of Grace. Tho' Sanctification, as ...s, is a progreſſive Work, yet ſo is not our Juſtification; there can ...o breach made on that any more than in our Adoption; once a Child ...ever a Child. Now the Notions we oppoſe are theſe following; ... We ſay, The Sins of all the Elect, while they remain in *Unbe*... are charged upon them by the Law; and that the Righteouſneſs of ...ſt is not actually imputed to them, until they do believe in Jeſus ...ſt. 'Tis one thing for God to Purpoſe or Decree to diſcharge an ...t Sinner, through Chriſt's perfect Righteouſneſs and Satisfaction; ... another thing for him actually to acquit diſcharge and pronounce ... Juſtified by the Application of Chriſt's Merits. Now the aſſerters ...e contrary Notion, do ſeem to ſay that neither God's Juſtice nor his ... Law doth charge Sin on any Elect Perſon, tho' under the pow... of Unbelief, and vile, and profane Perſons; ſee Mr. *Ayre Vindi... Juſtificationes*, *Gratuitæ*; laſt Impreſſion, p. 94. 95. He aſſerts, ... *all the* Elect *before Converſion and Faith*, *ſtand actually recon... to God*, *and Juſtified before him*; Page 45. *Nay from Eternity*, ... 31.

Ans. May we not find a *Medium*, or a way to Reconcile this ſeeming Diſ... ; he ſays before God, or in his Sight; may not that be ſaid ...e done before God, or in his Sight, that is not actually done on ... Creature; theſe men referr to the *Will*, *Decree*, and *Purpoſe* of ... Now if they mean no more then this, we will no longer con... with them; we deny not but in the *Will*, *Decree*, and *Purpoſe* of ... all the Elect were Juſtified from Eternity. And ſo was the World ... alſo from Eternity, *viz.* in the *Decree* and *Purpoſe* of God, ... Chriſt was ſo Slain before the Foundation of the World; but did the ... *Decree*, and *Purpoſe* of God give the World an Actual exiſtance

from Eternity? Or, was Christ actually Slain before the World be-
gan; See Mr. *Ayre*, page 35.

"Nor do (saith he) they whom they call *Antinomians*, assert Justi-
" fic ation before Faith, in any other Sense, than in Respect of the ab-
" solute and immutable Will of God. Admit this only to be take
with respect to God's Deerre; or that they are all Decretively Justi-
fied; which seems to be what he says we are agreed: Yet in Page 4
he says more, *viz.* "That all the Elect at the Death of Christ
" were thereby free from the Law, delivered from the Curse, recon-
" ciled to God, and made Perfect and Compleat in the sight of God
Now we will admit of this if they mean only Vertually, as Christ o
Surety and Representative was then actually Justified: But pray No
Here; as Christ Dyed and rose again, as the Representative and commo
Head of the whole Election; not only to our Resurrection to a sta
of Spiritual Life; but also as to our Reserrection at the last Day
Doth it therefore follow that it may be said, We are now actually
raised out of our Graves? and actually ascended and glorified in He-
ven? for so is our Head and Fore-runner risen, ascended and glorified
it must therefore only be taken, That we were then Vertually Ju-
fied in him, not Actually in our own Persons; and Vertually we ascen-
ed and are glorified in him; for we are not all of us as yet Actual
in Heaven; yet as truly Glorified (say we) then, as we were Ju-
fied when Christ rose from the Dead. Besides, those of this sort, w
assert our Justification to be at the Resurrection of Christ, ought to te
us when the Saints were Justified, that lived three or four Thousa
Years before Christ Death? Or, did they go to Heaven before the
were Justified?

But to look back again to them that assert the Justification of t
Elect to be from Eternity: They argue thus; *viz.* To Justifie
God's act, but God's acts were all one intire act; and from Eternity
there is no Colatural act in God.

I Answer, Whatever God's acts be in himself, yet we must d
stinguish between the act of God's Decree and Purpose, and the act
al Execution of his Decrees; or else you may say the World and a
things else were from Eternity.

Mr. *Ayre* saith pag. 89. [Quoting Mr. *Kendal*] "That God's Wi
" or Decree to remit our Sins, carries in it a remission of them *Ta-*
" *tamount: For who shall lay any thing to the Charge of God's* Elect
" Mr. *Ayre* adds; *viz.* This Decree (saith he) hath so much in i
" that it looks so well like unto Justification, that it may be so ca
" led without Blasphemy: Now if this be not to Confound the De-
" crees of God, with the Execution of them, I know nothing. F
assert

that Juſtification is the Will of God not to Puniſh; becauſe ſaith The definition which the Holy Ghoſt gives us of Juſtification, is moſt ſtly applied to this Act of God: Now the Act of God he refers the Decree and Purpoſe of God; this he calls Juſtification: So as Elect are indeed then, that is from Eternity really and actually Juſti- which we ſay is only a decretive Juſtification; 'tis God's Will decree that all from everlaſting ſhould be raiſed out of their Graves Judged; but are they therefore all from Eternity actually ſo and Judged? *Sirs*; the Will or act of God's Simple Decree, an immediate Exiſtence, or actual Accompliſhment to nothing ſo or decreed; becauſe they are only his Will, Act, and before time, of what ſhall actually be done, and accompli- in time: Therefore we muſt diſtinguiſh between the Decrees of and the actual Execution of them. What tho' all immanent acts in are but one Simple Act, in whoſe Decrees there is no Priority, Poſteriority, as *Hillary* ſpeaks, *Omnia Penes Dum, æquabili Æ- tatis infinitate Conſiſtunt.* Yet as to us, and as to the Real and al Exiſtance, Execution, and Application of them to various Things Objects there is both a Priority and Poſteriority; ſome of them early actually done, as the Creation of the World, *&c.* and long after, as Chriſt's actual Suffering, *&c.* and the Saints Re- tion: The firſt Covenant was thus before the ſecond, the Law the *Goſpel*; Sin the Fall, Death, Wrath and Condemna- before Grace, Quickening Juſtification and Glorification.

Therefore that which I ſhall in the laſt place do, to Confute their on about Juſtification before Faith, or from Eternity (if they more than what we have here hinted) *viz.* Actual Juſtification of Perſons of all the Elect, ſhall be to ſhew the Abſurdities that will fofollow ſuch a Notion.

They by this Notion confound Election and Juſtification, ren- Election, which is the Act of God's Decree or Choice, from laſting and Juſtification, of an Elect Sinner from (Condemnation, which he was fallen in time) the ſame immanent Eternal Act: alſo it tends to Confound the act of God's Decree, with the tion of it.

This Notion of Actual Juſtification from Eternity is attended with ſtrange Abſurdity, *viz.* That the Elect never fell in the firſt *A-* they never were under the guilt of Sin, nor under Condemna- for certainly if they were truly and actually Juſtified from E- there was no time when they were charged with the guilt or were brought under the Sentence of Condemnation, *Who lay any thing to the Charge of God's* Elect, who are actually Ju-

 ſtified

tified: But were not all the Elect by Nature Children of Wrath, even as others, *Epheſ.* 2. 1, 2. and were not all bought under Condemnation by the Sin of the firſt *Adam*; ſee *Rom.* 5.

3. Then alſo it will follow actual, Juſtification is not, cannot be the declaring, acquitting, and Pronouncing of an ungodly guilty and Condemned Sinner, through Chriſt's Righteouſneſs, Juſt and Righteous in God's ſight, becauſe Juſtified from Eternity, and ſo without guilt or ſpot.

4. Alſo it holds forth, That if all the Elect were Juſtified from Eternity, as Mr. *Ayre* and others affirm, even by that one ſole and ſimple act of God, then how could they be ſaid to be Juſtified at the Reſurrection of Chriſt? Doth it not follow from their Notion that the Elect are twice Juſtified? and ſo there muſt be in their Senſe a Poſteriorie or Colatural act in God to their Juſtification.

5. Theſe Men ſay that Faith only Juſtifies us Declaratively, or as it gives the Revelation or Evidence of it, to our own Conſciences: Which if ſo then the ſtate of ungodly Perſons, if Elected, tho' *Swearers, Drunkards, Whoremongers, Murtherers,*) *&c.* is good; and Juſtification changes not the ſtate of the Sinner, he being in a ſafe and ſaved State before, tho' he did not know it, being not Condemned unto in his own Conſcience, God never charged him with Sin, ſaw no Sin in him, but imputed Chriſt's Righteouſneſs to him from Eternity; and not more Juſtified after he believes then he was before.

6. Then alſo it will follow, No man hath that Juſtification which is ſaid to be by Faith, or through Faith, but he that feels the Comfort of it in his own Conſcience, or hath it Revealed and Evidenced to him by the Spirit, being fully perſwaded and aſſured he is Juſtified; which we ſay many true Believers do not arrive unto; aſſurance not appertaining to the Being or Eſſence of Faith, but is the higheſt Degree thereof; ſee 1 *John* 5. 13. Some who do truly Believe do not feel and know in their own Conſciences that they do Believe, but have Doubts about it.

7. 'Tis directly contrary to the expreſs Word of God, *John* 3. 18. *He that believeth on him is not Condemned, but he that Believeth not is Condemned already, becauſe he hath not Believed on the Name of the only Begotten Son of God.* ——— That Unbelievers are Condemned, is the expreſs Words of the Text: Now who can Condemn them but either God's Law, his Juſtice, or their own Conſcience? They ſay neither Law nor Juſtice do or can Condemn them. And it is clear (ſay we) that their Conſcience cannot.

1. Becauſe it is aſleep, and as the Apoſtle ſays *Defiled*, See *Tit.* 1. 15.

2. Another Reaſon is clear in the Text, from the cauſe of Condemnation, *viz. Becauſe they Believe not*: Now who will ſay that Natural Conſcience

ſcience doth Condemn for Unbelief; for if ſo, the Spirit in the ex-
ion of his Office, and for which he is ſent, is thrown away *Joh.* 16. 8
are Condemned by the Law, and till they Believe, they remain under
Condemnation. Unbelief Condemns as it is a rejecting or refu-
to apply the Remedy: Not otherwiſe. And let them be whoſoever they
(tho' one of God's Elect, or comprehended in his eternal Decree of E-
ion, and Love of Intention, Pity, Purpoſe, and Benevolence) yet he remains
demned till he Believes, or hath actual Union with Chriſt; *For he that
the Son, hath Life; but he that hath not the Son, hath not Life.* 1 *John*
12. If we have the Spirit and do Believe, we have Union with Chriſt,
have the Son; but if we have not the Spirit, if we have not Faith, we
no actual Union with Chriſt, or have not the Son: *If any man have not
Spirit of Chriſt, he is none of his, Rom.* 8. 8. Moreover, how can he that is
ed to the Lord, be ſaid to be one *Spirit* with him, if this *Union* be before Faith?
Actual Juſtification before Faith, or Actual Union with Chriſt, is attend-
with this Abſurdity; *Viz.* A Man may be ſaid to be actually Dead and A-
Condemned and Juſtified at one and the ſame time; Nay, be a Child
Wrath, and yet a Son of God; have actual Union with, and united to
firſt *Adam*, and yet be in actual Union with, and united to the ſecond
at one and the ſame time.

9. It Preſuppoſeth, That a Man may be actually in Chriſt, and be actu-
Juſtified, and yet no change of Heart, as well as no change of State:
that all before Regeneration are Children of Wrath, is evident; and is it
Poſitively ſaid, *If any Man is in Chriſt he is a New Creature*, 2 *Cor.* 5. 17.
any man be ſaid to be truly and actually Juſtified, and not actually in Chriſt.

10. It preſuppoſeth, That a Man may be a Juſtified Perſon that is not ef-
ually called: Now all know and grant there is no effectual Vocation be-
, nor without the Spirit of Chriſt, and Saving Faith be wrought in the Soul.

11. It alſo holds forth or preſuppoſeth, That a Man may be a Juſtified Perſon
be actually Jnſtified, and yet not be Sanctified: which is contrary to theſe
ſcriptures, *Rom.* 8. 7, 10, 30. 1 *Cor.* 6. 11.

12. Moreover it follows from their Notion, That a Man that is in actual
ion with Chriſt, and is actually Juſtified, may be without (nay, utter-
incapable of enjoying) Communion with Chriſt. Can Chriſt have Com-
ion with and Delight in filthy Swine? Or, *Can Light have Fellowſhip with
rkneſs?* Can a Man in a ſtate of Enmity againſt God, have Commu-
with, and delight in God? Therefore ſaith a Reverend Divine, *The
ative and Real Change are both at one time*, 1 *Cor.* 6. 7. *But ye are
ſtified, ye are Juſtified*; Charnock *on* Regen. p. 32.

13. It Preſuppoſeth, That there may be Union between two Perſons,
but one Party only Conſents; which is very abſurd for any to aſſert
; Tis Chriſt that brings the Soul to Conſent, he gives the Soul Faith as

in the ſucceeding Narrative is Noted; which is his *Love-token.* Grace infuſed in us as the Effects of Chriſt's Love, conſtrains the Soul to Love him, and ſo to conſent to take him as it's Lord, and only Object of its Affection: But till this is done, there is no Real Union. We deny not but Chriſt apprehends us before we can apprehend him; he firſt takes hold of us by his Spirit; and infuſes the Habit of Faith, before we can act Faith; there is the act of Unition before there is a compleat Union.

14. It tends to put Men upon Temptation to ſlight the holy Law of God, and renders the Doctrin of Repentance needleſs, or a meer Legal Doctrin: Hence ſome of them have intimated that *they have nothing to do with the Law.* Nay, and have uttered ſuch Words and Expreſſions concerning the Law, that are not fit to be mentioned; as in particular, *David Culy* (one of Mr. *Davis*'s Diſciples, and a Teacher ſent forth (as I am informed by him) affirmed; as it hath been proved againſt him by Credible Witneſſes, *That the Law was of no uſe either to the Conviction of Sin, or as a Rule of Life.* Moreover their Airey and uncouth Notions leads them out to aſſert other Strange and Rediculous; nay Blaſphemous Expreſſions. For the ſame *Culy* ſaid, *That a Believer in Chriſt was as Righteous as God himſelf.* To which Mr. *Rix* a Reverend Miniſter, Reply'd, That the Righteouſneſs of Chriſt was imputed to Believers, *&c.* But he anſwered, *He had nothing to do with Chriſt's Imputed Righteouſneſs; nor the Righteouſneſs of the Manhood of Chriſt, but they were as Righteous as God himſelf.* Quoting that Text, 2 *Cor.* 5. 21. Again he the ſaid *Culy* affirmed, *That Jeſus Chriſt was the greateſt Reprobate in the World:* Mr. *Coleman*'s Maid-Servant hearing him utter theſe Words, ſaid, *Have a Care what you ſay, for it is againſt the Perſon of Chriſt, and 'tis Blaſphemie.* Something to the ſame Purpoſe, another of them uttered lately in *London:* Alſo Mr. *D—— July* 1695. in a Sermon Preached in *London*, mentioning that Text, *Heb.* 2. 14. 15. *For verily he took not on him the Nature of Angels, but he took on him the Seed of* Abraham: affirmed, *That Chriſt did not only take or aſſume the Seed or Nature of* Abraham; or *of the Elect, but he aſſumed the Perſons of all the Elect alſo:* Which is contrary I think to what any Orthodox Miniſter ever aſſerted. *Brethren*, pray Conſider, That the human Nature which Chriſt aſſumed, was Hypoſtatically united to the Divine Nature; therefore if he aſſumed the Perſons of all the Elect, then all the Perſons of Elect are brought into the Hypoſtatical Union in the Perſon of Chriſt.

But may be ſome may Object and ſay, He only meant Chriſt aſſumed their Perſons Repreſentatively *&c.*

Anſw. That could not be his meaning, becauſe he brought in Chriſt as thhir Head and Repreſentative, *&c.* as another diſtinct Argument, to prove what he was upon. But further to Confute his Notion, take what Dr. *Owen*

…ven ſaith; *viz. It was our Nature he aſſumed and not the Perſon of …ny*: (Then ſay I, not the Perſons of all the Elect.) Again he ſaith *Many …erſons cannot be Hypoſtatically United, for that is to be one Perſon and no …ore: There may be a manifold Union Myſtical, and Moral, of divers, of …any Perſons; but a Perſonal Union there cannot be of any thing; but …diſtinct Natures: And as the Son of God could not aſſume many Perſons, ſo …oſing that human Nature, which he did unite to himſelf, to have been a Perſon …ere could have been no Perſonal Union between it & the Son of God.* Again ſaith …e, *It is only the aſſumption of our Nature unto Union with the Son of God, An…ecedent unto any individual Perſonal Subſiſtence of it's own, that can con…itute ſuch a Union*: In his Treatiſe, Intituled, *Twofold Diſcourſe concer…ing the Spirit.* p. 52, 53, 54.

15. This Notion of Juſtification before Faith, ſeems directly contrary to thoſe Scriptures that hold forth *That we are Juſtified by Faith*, &c. *in …hat all that Believe are Juſtified*; and particularly that Text, *Gal.* 2. 16. *Even we have Believed, that we might be Juſtified by the Faith of Chriſt*, &c. Not that we might know we were Juſtified before, or might be in our own Conſciences; but that we might be actually Juſtified, Juſtification is applied to Faith, (1.) not by Faith (as our Orthodox Divines note) as it is an Act of ours; (2.) Not by Faith as it is the efficient cauſe thereof; for in that Senſe 'tis God that Juſtifies. (3.) Not by Faith as the Meritorious Cauſe of it, for ſo we are Juſtified by the Blood of Chriſt. (4.) Nor that Faith procures it from any intrinſick Vertue ſimply Conſidered to be in that Grace; but by Faith as an Inſtrument, *i. e.* as a Hand that receives Chriſt and his Righteouſneſs, or applies the Remedy to our Souls; Faith Juſtifies us Objectively as it apprehends Chriſt. Suppoſe a Friend ſhould offer to give me a Thouſand Pounds, and I ſtretch forth my Hand to receive it, 'tis not my Hand that inriches me, but 'tis the Gift given: the Hand ~~applies~~ to cure my Wounds, doth not Heal me, but 'tis the Laid Balm: But if by Faith we are Juſtified, then not before it, nor without it. Moreover, if by Faith we are actually united to Chriſt, and are the Children of God, then not united to him, nor actually God's Children before we Believe. They that were ſtung in the Wilderneſs, (the Type of guilty Sinners) were not Healed before they looked up to the Brazen Serpent; were not to look to it, that they might know they were Healed, or have the Declaration, or feeling Senſe of that Cure which they had before, but by looking they were actually Healed.

16. Laſtly, This Doctrin of theirs, tends to lead People to venture on Chriſt, or throw themſelves on Chriſt Preſumptuouſly, and conclude they are Juſtified, tho' they continue Wicked and ungodly, and do not experience the Effects of Chriſt's Death and Reſurrection in themſelves; for tho' we affirm God Juſtifies the ungodly, *i. e.* That we are ſuch Juſt when

that applies ye balm

when we Believe (and so come to Christ as Sinners, as convinced and ungodly Sinners, without any previous Qualifications) yet Faith doth not leave us in, and under the power of Sins, but purifies our Hearts and Lives. Faith hath a twofold Use; First, by God's Ordination, as it apprehends and receives Christ 'tis said to Justifie us; and by its own Spiritual Vertue it Rennovates and Sanctifies us.

I must Confess, by reading some Passages in Mr. *Ayre's* Treatise, and that passage of Mr. *Davis*, mentioned in this Narrative, I cannot see that these Men, by all the Noise they make about *Justification* before *faith*, that 'tis anything more than that which we call a *decretive* and *Vertual* Justification: So that it appears, 'tis but about strife of Words that these poor People made that *Schism* in the Church at *Kilby*: Mr. *Davis* says, *That the Elect are dead in Trasposses and Sins, and under the declared condemnation of the Law and Gospel, till they Believe, and then, and only then, they are freed from Condemnation; which I take* (says he) *to be actual Justification by faith: And that he will stand by the Assemblies definition of Justifying faith! and that the Moral Law holds the Elect, during their Unregeneracy, under tis condemning Force till they believe.* I would know, what is it we say more or less? Why then does this man make this Stir, and Division in Churches?

" Mr. *Ayre* saith Justification actively Considered, as it is in God (who " is the Justifier) was Compleat and Perfect, before we had a being; " and in this Sense, Faith is not the Instrument of it, and Dr. *Twisses* " (whom he Quotes) saith, It was ours before we Believe in respect of " right, because of the intention of the Father and the Son——tho' not " in Possession and Enjoyment.

Ans. Suppose a man intend to give, and also purchase an Estate for a Child that shall proceed from my Loyns of the hundred Generation from me; can that Child be said actually to have the possession of that Estate so long before 'tis born? Nay to have any proper or personal right to it? We deny not [illegible] our right to *Justification* in respect of God's Decree and Intention before we were born; nor of that Vertual right in Christ, as our head, and Representative at his resurrection: Certainly these men fight only with their own Shaddows; for what is this to an actual and personal right? Can men be actually Justified before they have a personal and actual Being? 'Tis enough that our right is secured for us in Christ, and shall in time be actually conveyed and Applied to us.

To Conclude, I think it not amiss here to give you the Sense of all the *Pastors*, *Ministers*, and *Messengers* of our Perswasion on this Point, as it was asserted in their General Assembly, held in *London*, *Sept.* 3. 1689. representing about one Hundred and six Churches; where this Question was

Stated

ted; viz. *Whether Believers were not actually Reconciled to God? actually Juſtified and Adopted when Chriſt Died?* &c. The Anſwer was; That the Reconciliation, Juſtification, and Adoption of Believers are infallibly ſecured by the gracioue Purpoſe of God, and Merits of Jeſus Chriſt; yet none can be ſaid to be actually Reconciled, Juſtified and Adopted, until they are really implanted into Jeſus Chriſt by Faith; and ſo by Vertue of this their Union with him, have thoſe Fundamental Benefits actually conveyed unto them: And this we conceive is fully evidenced, becauſe the Scripture attributes all thoſe Benefits to Faith, as the Inſtrumental Cauſe of them, *Rom.* 3. 25. Chap. 5. 11. Chap. 5. 1. *Gal.* 3. 26. and gives ſuch Repreſenſation of the ſtate of the Elect before Faith, as it is altogether inconſiſtent with an actual Right in them, *Epheſ.* 2. 1, 2, 3. 12, *&c.*

The Miniſters that Subſcribed to this and other *Poſitions* in behalf of themſelves, and the whole Aſſembly were as followeth;

William Kiffen.
Lanſerd Knollys.
Andrew Giffard.
Robert Steed.
Thomas Vaux.
John Tomkins.
Hen. Wells.
Benjamin Keach.
Samuel Buttall.
Hanc Lamb.
Chriſtopher Price.
Robert Keat.

Richard Tidmarſh.
James Webb.
John Harris.
Thomas Whinnel.
James Hitt.
Edward Price.
William Phips.
William Tacey.
John Ball.
William Hankins.
Paul Fruin.

I might add Dr: *Owen*, Dr. *Goodwin*, and many other Reverend and Orthodox Divins, that ſay the ſame thing with us.

Mr. *Perkins* ſaith, *Juſtificaeion before God, is when God reputes a Man Juſt; and that only for the Merits and Obedience of Chriſt.* " So ſoon (ſaith he) as a Man Believes, he is preſently Juſtified: Faith therefore " Juſtifieth, becauſe it is an Inſtrument to apprehend and apply that " which Juſtifieth, *viz.* Chriſt's Obedience. On the *Galatians*: Vol. 2. pag. 209. p. 235.

Biſhop *Uſher* ſaith, (ſpeaking of the Adult) *There is no Union with Chriſt without Faith.* And again ſaith, " Faith Juſtifieth only Relatively in re- " ſpect of the Object it ſaſteneth on, *viz.* the Righteouſneſs of Chriſt; " by which Faith we are Juſtified; Faith being the Inſtrument, or Begger's " Hand to receive the Alms. *Body Divin.* pag. 195. 196.

I might Cite a Volumn of our beſt Authors to the ſame Purpoſe: See Dr. *Ames's Marrow of Sacred Divinity.* p. 112. 117. " The receiving of " Chriſt is that whereby Chriſt being offered, is joyned unto Man, and " Man unto Chriſt. *Again he ſaith*; Faith doth Juſtifie, but no other- " wiſe, but as it apprehends Chriſt's Righteouſneſs, by which we are " Juſtified.

Mr. *John Simpſon*, who was called an *Antinomian*, Saith; *By Faith we are Juſtified as the Spiritual Inſtrument form'd of God.* See his *Perfection of Juſtification.* p. 112.

Take what the Reverend Mr. *Tho. Cole* delivered at *Pinners-Hall, July* 21. 1696. He ſaid, " The Marriage Bond between us and Chriſt, is on Chriſt's " part the Spirit, and Faith on ours; by which the Spirit Unites the Soul " to Chriſt: There can be no Union without Faith; nor no Faith without " Union: for it (that is the Spirit) works both, and brings in a Comfortable " hope of Pardon, from that full Satisfaction, made by Chriſt to the Law " and Juſtice of God; ſo redeeming us from the Curſe of the Law, and " ſetting us at Liberty.

Queſtion. *But may not a Debter demand immediately his Diſcharge, as ſoon as he hears his Surety has diſcharg'd his Debt?*

Anſwer. Among Men the Debter finds the Surety, and ſo may in point of Juſtice, demand his Diſcharge; but there is a great difference here, ſeeing God found our Surety, not we: therefore, tho' what he did was in our Stead and Room: Yet we having all in a way of Sovereign Grace, as well as in a way of Juſtice and Righteouſneſs; the Father and Son might in that Eternal Compact between them Both, agree how, and when we ſhould have the Benefit of Chriſt's Merits, and actual intereſt in him; and ſo be Juſtified; which no Adult Perſon hath until he Believes, or receives the Spirit the Bond of that Union. We muſt not ſay with the beforementioned *David Culy, That we may go to God with holy Impudence, and ſay, Father! put off thy Righteouſneſs? for it is mine.* Are not theſe ſtrange Expreſſions? As if we were Juſtified by the Eſſential Righteouſneſs of God: Yea, by the Righteouſneſs of the Father; and may Demand it with holy Impudence; or rather unholy Impudence.

I'll add no more but this one thing; I deſire thoſe Perſons, who are ſo fond of this Notion, would Conſider, What profitable Uſe can be made of Juſtification before Faith: Alſo know that, That Doctrin that hath no profitable Improvement to be made of it, but many Abſurdities to attend it, is not a Truth of Chriſt: [But ſo it is here; *Ergo*] But Sad it is that People ſhould be ſo left as to tare a Church in Peices, becauſe their Miniſter is not of their Opinion; as will appear By the enſuing *Narrative.*

true Copy of that Paper that was Wrote by the Agreement of Mr. *Winkles*, and the Reſt; who Charged Mr. *Coleman* with dangerous Errors, and for which they made that undue Seperation or Schiſm.

FIRST, We the Members grieved of the Church aforeſaid, have a long time ſate under his *Miniſtry* (that is Mr. *Coleman's*) and have not Profitted; and according to the Rules of Chriſt we have laboured to be ſatisfied in this our Brother's Judgment, To know whether or no it was his Judgment which he Preached, yea or no; and finding no Reformation in his Doctrine, we the Members grieved aforeſaid, do think meet to enter our Diſlikes to theſe Doctrines following which he hath delivered;

Firſt, That Sermon which you Preached from the 25*th*. of *Iſa*. 6. after *Brother Overen* who kept that gracious Promiſe only to the *Elect*, but you ſtrained it further than to the *Elect*.

Secondly, when you Preached from *Coloſſ*. 3. 11. *But Chriſt is all and in All*; you ſaid, Be Chriſt's and he will be Yours; if you make him your All, and in All, then he will make you his All and in All.

Thirdly, When you Preached from the 2. *Cor*. 5. 17. *If any man be in Chriſt he is a new Creature*: You ſaid, it was not *Election*, nor the *Purpoſe of God*, which cauſed us to be in Chriſt, but being Informed of God, Regenerated, and Born again. And likewiſe you Informed, That the *Law* is to be Preached firſt, and not the *Goſpel* to poor Sinners, which is contrary to the Commiſſion Chriſt gave

to his *Diſciples*; he ſaid, *Go unto all the World, and Preach the Goſpel* to every Creature. Mark 16. 15.

Fourthly, When you Preached from *Jer.* 2. 4. 14. *Jeruſalem waſh thy Heart from wickedneſs that thou mayeſt be ſaved*: Your whole Diſcourſe tended to put the Creature upon doing for Life, and not from Life, and a principle of Love; you quoted thoſe verſes in the *Firſt of Iſaiah*; *Waſh ye, make you clean, put away the evil of your doings from before mine Eyes?* you Exhorted the Creature to do his part; and then no doubt but God would do his part.

Fifthly, You ſaid, the *Law* ought to be Preached before the *Goſpel*, to convince Sinners of their Sins; Which is contrary to that that is ſaid, *The Spirit ſhall convince the World of Sin.*

Sixthly, You affirm their is no Union before Faith, but that *Union is the effect of Faith*, and not *Faith* the effect of *Union.*

Seventhly, You affirmed, That what Chriſt did upon the *Croſs*, his *Death* and *Sufferings* was not the *Elects*; nor that they have any right to it, until they Believe.

Eighthly, You ſaid, That we were not Sinners, till we had Acted Sin; and if no Sinners, then no Objects of Chriſt's Love, nor Juſtified Perſons any wayes: For you ſaid, They muſt be Sinners before they can be Pardoned, which, to us, was the overthrowing of *Original Sin*, the Repreſentive-Ship of our Lord for us, as *Elect.*

And as for Diſcipline, there is many who walk diſorderly; as ſome for *Drunkenneſs*, others neglecting the *Ordinances.*

Mr.

Mr. *Henry Colman*'s Anſwer to their Charge, in which he hath Cleared himſelf, of thoſe pretended Errors Charged againſt him.

THeſe things following, are the Juſt Defence of the Innocency of *Henry Coleman*, Miniſter, and Choſen *Elder*, by the Church at *Kilby*, in which it appears under their Hands; and how Unjuſtly many of them have departed from him, and the Said Church. And the better to Colour over their *Schiſm*, have Written and Sent forth a *Paper* they to whom Pleaſe, and Say what they Pleaſe, to purpoſe to Impair his Reputation amongſt other Chriſtians; and to make their *bad Cauſe* appear Good and Plauſible: And ſent one of their Papers to *Coventrey*, where by the Providence of God, it came to the Hands of him the ſaid *Henry Coleman*, who never before could get a Copy, though they have been required thereto by himſelf and Meſſengers, and Letter: So Unjuſt and Injurious was they towards him. Though their *Paper* was Written near two years ſince, and was the Fruits and Effects of a *Faſt-Day*, which Circumſtances aforeſaid, do make it appear That they Faſted for *Strife*, and *Debate*, to Fight with the *Fiſts* of *Wickedneſs*.

And by which Unjuſt dealing, he the ſaid *Henry Coleman* hath been incapable of either Confeſſing his Miſtakes, (if there were any) or of making his Juſt Defence; but now having the Paper of their *Exceptions*, which they call *Errors*, Providentially come to his Hand, doth make his *Defence* as followeth;

1. In your Preamble you Say, *That you Unfeignedly gave in your Diſſatisfaction againſt your Brother Coleman, and the reſt of the* Members *of the* Church *aforeſaid that walk Diſorderly*:

Anſ. You do not tell me in your Paper, In what we are *Diſorderly*; but ſuch is your Conceited Confidence, you think that all you ſay or Write muſt be believ'd to be True. If you mean what you Write, in your long *Anſwers* to our *Queries* about one *Grinding* on the *Lord's-*

Day, it appears more Excuſable (by Chriſt's excuſing the Diſciples, who plucked the *Ears* of *Corn* on the *Sabbath-Day*) than *Selling Shop-Goods* on the *Lord's-Day*: Saith Chriſt; *ye Hypocrites, pluck firſt the Beam out of your own Eye, and then you may ſee clearly to pluck the Mote out of your Brother's Eye!*

You inſtanced, in Drunkenneſs; I know of none that were Charged with that *Sin* but *William Tharp*, who was Suſpended in Mr. *Farmer's* time; and by a —— Confeſſion of his ſin he was Charged with, it prevented an *Excommunication*: And if you know of any others, the Sin lies at your Door. But is it not an apparent and great *Evil*, for ſome of the chief of you to ſet your Hands to the *Church-Book* for Union, and then to go off from us without ever ſhowing us a Reaſon for your ſo doing. And is it not a Diſorder to chooſe an *Elder* whoſe Habitation is about thirty miles off.—— Thus your Complaint is juſtly turned upon your own Heads, and the Charge not True, to ſay no worſe: But to Proceed:

You ſay, *You ſate a long time under my* MINISTRY, *and could not be Profitted.*

Anſ. No wonder, (when your *minds* were ſo Corrupted, and your *Judgments* ſo Perverted, that no Sound *Doctrin* could be Believed by you:) that Perſons are not *Profitted* by the means of Grace, when they are given up to *Deluſions* and *Errors*.

You ſay, *you found no Reformation in my Judgment & DOCTRIN.*

Anſ. You think meet to enter your Diſlike to the *Doctrines* following; which you ſay I delivered: If you had put in *Deformation* inſtead of *Reformation*, you had ſpoke more Truth. If you had ſaid, I *Refuſed to be Deformed* according to your *Deformed Doctrin*, or rather *Nonſenſical Doctrin*, you had ſaid True, for I can neither *Reform* nor *Conform* to *that* which has neither Truth nor Senſe in it: But I ſhall come to Examin your *Charging* my *Doctrines*, in which I ſhall do theſe three Things.

1. Examin in what you have Wronged me, in wreſting my Words, and ſetting down my Doctrnes in Words, contrary to my own Judgement and Senſe.
2. Ingeniouſly Confeſs my miſtakes if I have Committed any.
3. In Juſtifying my Doctrines againſt your falſe Charge; and theſe things I ſhall do upon every Head as I go on.

1. Upon

1. Upon *Iſa.* 25 6, You ſay I *ſtrain'd the Words farther than to the* ELECT: And ſo doth the Prophet, for it was a *Feaſt* of *Fat Things* to *all People*; I hope the *Elect* are not *all People*, except you will ſay, the reſt of the World are *Beaſts* and not *Men.* I hope you will Grant, That this *Feaſt* of *Fat Things* is meant of *Chriſt* and his *Benefits*: He is the *Bread* of *Life*, and *Water* of *Life* and *He* is to be tendered to more than the *Elect*: For he is to be offered to every Creature, *Mark* 16. 15. He is to be tendered to all; Nay, and thoſe are Invited to partake of this *Feaſt* that make light of it, and Refuſe to come and partake of this *Feaſt*, as well as thoſe that come and partake of it. For the Proof of which I cited Matth. 22. 1. to the 8*th.* *Luke* 14. 16. 17. 18. If you call this Straining of it farther than to the *Elect*, I will ſtand by it, and Juſtify it againſt all your *Exceptions.*

2. Upon *Co'oſſ* 3. You ſay I ſaid, *Be ye Chriſts, and he will be yours: If you make him your All, and in All, then he will make you his All, and in All.* Theſe Words I do not Remember; but ſince you bring theſe Words into your *Charge* as a *Crime*, you ſhould have ſhewed in what the *Crime* conſiſted: Your not being able to diſtinguiſh between the *Duty* and the *Grace*, by which Men are enabled to perform the *Duty*, cauſeth your Miſtakes, and to take an Offence where none is given. Is it not by *Grace* that we *Chooſe Chriſt?* and is it not as true, *He Chooſes* thoſe that *Chooſe Him? Prov.* 8. 17. *I Love them that Love me.* So, *James*, 4. 8. *Draw nigh unto God, and he will Draw nigh unto you.* So, *Zachary*, 1. 3. *Turn you unto me, and I will Turn to you.* Is it not by *Grace* that we *Love Chriſt?* and is it not as true, that he *Loves* them that *Love* him? Is it not by *Grace* if any *Draws nigh to God? and is it not as true, That God Draws nigh to ſuch?* Is it not by *Grace* that any *Turn to God?* and is it not as true, That *God will Turn to ſuch that Turn to him?*

That *Crime*, in theſe words you *Charge* me with, You may as well charge upon thoſe Holy *Texts* I have Cited, as to be Offended at the Words you ſay I Spoke: But as the *Arminians*, by the *Duty* deſtroy the Grace; ſo you by a Pretence to the *Grace* deſtroy the *Duty*: Such is your *Ignorance* and *Folly.*

3. You ſay I ſaid, from 2. Cor. 5. 17. *If any man be in Chriſt, he is a New Creature.* That it was not *Election*, nor the *Purpoſe* of God, which cauſed us to be in Chriſt; but being *Formed* of God, *Regenerated*, and *Born again.*

And

Anſ. In this you wrong me; for I never thought that *Election*, or the *Purpoſe* of God, was no cauſe at all of our being in *Chriſt*; but I have often Affirmed, That our *Election*, and the Purpoſe of God, is the Efficient and Antecedent cauſe of our being in Chriſt: For we were *Elected* from *Eternity*, but our Ingrafting into *Chriſt* is in Time, or elſe, How could we be ſaid to be out of Chriſt before calling? Alſo, How could *Junia* and *Andronicus* be in *Chriſt* before *Paul*? Rom. 16. 7. And the *Epheſians* be ſaid to be ſometimes without *Chriſt*. Epheſ. 2. 12. That at that time you were without *Chriſt*, yet *Paul's*, and the *Epheſians Election*, took place as ſoon as *Junia's* and *Andronicus*. (2.) If we were in *Chriſt* as ſoon as we were *Elected*, then we could not be Guilty of *Original Sin* when we came into the World; for there is no *Condemnation* to them that are in *Chriſt*; *Rom.* 8. 1. But it is Evident, that by *Adam's Sin*, *Judgement* came upon *all* Men to *Condemnation*; *Rom*, 5. 18. And *all* the *World*, as they ſtand in the firſt *Adam*, *all* are *Guilty* before God, *Rom*, 3. 19. So that it is for want of Diſtinguiſhing between *Election* as the fore-runner of our being in Chriſt and our Actual being in him that cauſeth your Miſtakes: As for the *Purpoſe* of God it will be more cleared up, by what I ſhall ſay upon this Point. Gods *Purpoſe* in it's own Nature, cannot be the immediate Actual doing of the thing Purpoſed, but the Purpoſe of Neceſſity muſt be Antecedent to the thing Purpoſed, or elſe the *Purpoſe* is Deſtroyed: And ſo God *Purpoſed* to *make* the *World* from Eternity, but the *World* was not *made* from Eternity, but in time; So God *Purpoſed* to *call* a certain Number into the Fellowſhip of his *Son*, 1 Cor. 1. 9. And hence Believers are ſaid to be called *According to his Purpoſe*, *Rom.* 8. 28. *Rom.* 9. 11. So that it is evident, That God's *Purpoſe* was Antecedent to our *Calling*, or elſe it could not be ſaid, *We were called according to his Purpoſe*. So that from hence I conclude, That a Man may be in the *Election* and *Purpoſe* of God, and yet at preſent be no *New Creature*, and ſo not in Chriſt; *For if any Man be in Chriſt he is a New Creature.* And to ſay, that any Man is in Chriſt before he is a *New Creature*, is to give the *Text* the *Lye*, and to deſtroy the Doctrine of Chriſt about Regeneration; and to ſuppoſe a Perſon may be in Chriſt, and not Regenerate, this muſt of Neceſſity run you into a deſparate Abſurdity on the Right-Hand, or the Left: For if you ſay, a Perſon may be *in* Chriſt and not *Regenerated*, then a Perſon may be *Saved* and not *Regenerated*: This is to give Chriſt the Lye, who ſaid, *Except a Man be* Born again *he cannot* enter *into the Kingdom of Heaven.* And if you ſay a Man may be *in* Chriſt, and not Regenerated, and ſo not

Capable

Liable to *Enter* into the Kingdom of God, then a Man may be in Chriſt, and at the ſame time be in a Periſhing ſtate; *this* is to give the Apoſtles the *Lye*, *Rom*, 8. 1' *There is therefore no Condemnation, to them which are in Chriſt Jeſus*, Thus thoſe that are not wilfully Blind amongſt you, may ſee your Abſurdities and Miſtakes.

4. Upon *Jeremiah* 4. 14. O Jeruſalem, waſh thy Heart from Wickedneſs that thou mayeſt be ſaved: You ſay my whole Diſcourſe tended to put the Creature upon *doing for Life*, and not *from Life*, and a Principle of *Love*; and I Cited thoſe Verſes, *Iſaiah*, 1. 15, 16.

Anſ. *I ſay*, This is abſolutely Falſe, *for* it hath all wayes been contrary to my Principles, to Preach Duties from any ſuch Foundations; neither am I ſo weak to think, that a *Dead* thing can *work* for *Life* before there can be either *Motion* or *Action*: Neither did any of you hear me ſay, as you Affirm; but in your Judgments, you thought my Diſcourſe tended to what you ſay; and all the Reaſon you ſeem to give, is becauſe I cited *Iſaiah*, 1. 15, 16. So that you ſeem to caſt the ſame Reflections upon the Prophet, and the Holy Ghoſt ſpeaking by him, that you caſt upon me; and doth not the *Apoſtle James*, ſpeak the ſame thing with the Prophet, *James*, 4. 8. *Cleanſe your Hands, ye Sinners, and Purifie your Hearts, ye Double-minded Men.*

5. You ſaid, that I ſaid, The Law ought to be Preached before the Goſpel, to convince ſinners of their ſins, which is contrary to that is ſaid, *The Spirit ſhall Convince the World of ſin.*

Anſwer. That the *Law* doth convince of *ſin* is evident, *Romans*, 7. 7. and *Romans*, 1. 3. 19. That Sin is the Tranſgreſſion of the *Law* is as plain, 1 *John* 3. 4. Thus, by the Scripture it is Undeniable that the *Law* convinces Sinners of *Sin*; and that it ought to be Preached, I Prove

1. From the Doctrin of *Repentance*; and

2. From the Prophets and Apoſtles Practice.

1. From

1. From the Doctrin of Repentance, I Argue thus; That if the Doctrin of *Repentance* ought to be Preached every were, then they that Preach the Doctrin of *Repentance* to the People, muſt firſt tell them what they muſt Repent off: But the Doctrin of *Repentance* ought to be every were Preached, *Luke* 24. 47. Therefore thoſe that Preach to the People muſt firſt acquaint the People with what they ought to Repent off; if there is no *Law* to be Preached, then there is no ſin. *Rom.* 4. 15. And if there is no *Law* to be Preached, then there are no Sinners, and then alſo there is no need of Repentance, nor no need of a Mediator: Therefore the *Law* muſt firſt be Preached to *Sinners*, to make them ſenſible of *Sin*, and of their Undone Eſtate by reaſon of *Sin*, that they may Know the Want, Worth, and Neceſſity of a Saviour; for the *Law*, all Grant, is not to be Preached to Believers for any ſuch End, becauſe they are not *under the Law, but under Grace. Rom* 6. 14. Therefore I Conclude, That the *Law* ought to be Preached firſt to ſinners for the Conviction of Sin; and

2. I prove that the *Law* ought to be Preached firſt to Sinners for the Conviction of Sin, from the Practice of the Prophets, and Apoſtles; and for this I ſhall give ſome Inſtances; ſee the 2 *Sam.* 12. *Nathan* Convinceth *David* of his Sin in the matter of *Uriah*, by a Parable of one that had broken the *Law*, by Covetting and taking of another's *Ewe-Lamb*; and when *David* was Convinced, he ſaid, *I have Sinned* ver. 13. Then the Prophet Preached the *Goſpel* to him; ſaying, *The Lord hath put away thy Sin, thou ſhalt not Dye.* The *Law* admits of no Remiſſion, but, *That Soul that Sins ſhall Die.* So in *Joel* 2. The *Prophet* Preached *Law* and *Wrath* to the People in the former part of the Chapter, and then afterwards Preacheth the *Goſpel*; Ver. 12, 13, 14. So in *Jeremiah* 41. 18. When they were under Conviction of Sin by the *Law*, then the *Goſpel* was Preached to them; v. 20. Moreover, the Apoſtle *Peter* Preached *firſt* the *Law* to the *Jews*, *Acts* 2. 23. Compared with Verſe. 36. And when they were Convinced of their *Murder*, which was the Breach of the *Law*, then he Preached the *Goſpel* to them; Verſe. 38, 39. I might give you many more *Inſtances:* alſo I might ask you, To whom do you Preach the *Goſpel*, if not to Sinners? and if the *Goſpel* is Preached to Sinners, it Implyes the Law; for, how can they be Sinners if the Law be Deſtroyed: *Where there is no* Law *there is no Tranſgreſſion.* Deſtroy the Law and *Chriſt* is dead in Vain; *For Chriſt came to Redeem thoſe that*

were under the Law, Gal. 4. 4, 5. And the Apoſtle ſaith, *That they were ſo far from Deſtroying the Law, that they Eſtabliſhed it*; Rom. 3. 31. And whereas you ſay, To Preach the *Law* firſt is contrary to that in the 16*th* of *John*, *The Spirit convinceth of Sin*: I would have you know, That the *Law* of it ſelf, is a dead Letter, but it is the Spirit that ſets in with the *Law*, by which means the Law is ſet home with power on the Hearts and Conſciences of Sinners; and makes them Cry out, *Men and Brethren, what ſhall we do?* when prickt to the Heart. It is the Law that Wounds, the Goſpel Heals: But it appears, You are not able to Diſtinguiſh between Law-*Conviction* and Goſpel-*Conviction*, which is the Ground of your Miſtake; That *Text John* 16. 8, 9. Hath this Text no relation to Law-*Conviction*, but a *Goſpel-Conviction? He ſhall Reprove the World of Sin*, True, the next part only refers to the Goſpel *viz.* of Sin; *becauſe they Believe not in me.* The Law ſaith nothing of Faith, neither is it of Faith, *Galat.* 3. 12. The Law convinceth of Sins relating to it ſelf and its Precepts. It is the Spirit in the Goſpel that Condemns the Sinner for the Sin of Unbelief, *John* 3. 18, 36. *Mark* 16. 16. So that I have prov'd that you take Offence at Truth in this Point.

6. You ſay that I affirmed, *That there is no Union before Faith.*

I have Anſwered this Point in a Letter to Mrs. *Farmer*; and therefore if you had not been Prejudiced, you would have put this out of your Paper, except I had received an Anſwer from her, who was Silent about it, and ſince ſhe hath ſet her Hand to Mr. *Knolly's* Words, who Poſitively ſaith, "That by Faith, the Soul in it's Converſion, is United to Chriſt. So I hope ſhe will be ſo Faithful as to Vindicate this Truth againſt you: For if Actual Union be by Faith, it cannot be without Faith, nor before it: But if ſhe neglect, or refuſeth to Vindicate what ſhe hath ſet her Hand to, let the Blame for ever be upon her own Head. One ſhould have thought Mr. *Rich. Adams's* Letter might have Satisfied you, which anſwered the Charge of Falſe Doctrin you laid to my Charge on this Point, we told you that it was the Opinion of Dr. *Owen*, *&c.* and alſo of all the Baptiſed Churches of our Way, That Actual Union in order of Nature, is not before Faith, unleſs any of late are Deluded into *Antenomian* Notions; but becauſe this our Anſwer is now made Publick, I ſhall give you the ſame Anſwer I gave to Mrs. *Farmer*; and by that ſhow your Weakneſs, or Miſtakes; and that is by Enquiring into two Things;

1. By Enquiring into what we were while in Unbelief. And

2. By Enquiring into the Nature of Union it ſelf.

1. We and all Men while in Uubelief, are in the Fleſh and cannot pleaſe God, *Rom.* 8. 8. *Heb.* 11. 6. What in Union with Chriſt, and yet at the ſame time cannot pleaſe God? Whilſt we are in Unbelief, we are all Children of Wrath, our Natures being Corrupted by the Sin of our firſt Parents, *Epheſ.* 2. 3. *Condemned. John* 3. 18. *And the Wrath of God abiding on all.* John 3. 36. And yet for all this United to Chriſt. 3. Whilſt in Unbelief we are in a ſtate of Enmity, being in the Carnal Mind: *Rom.* 8. 7. *Aliens & Enemies in our Minds by wicked Works,* Colloſſ. 1. 21. *Haters of God, Rom.* 1. 30. What, cannot we pleaſe God? What, under a ſtate of Wrath, Aliens and Enemies againſt God, and yet in Union with, and United to Chriſt at the ſame time? What Strange Doctrin is this? and how contrary to the Scriptures. Thus I come to make enquiry into the Nature of Union.

1. A Conjugal Union is an Agreement of two Perſons together, by which they Twain become One Fleſh; and as Conjugal Union muſt ariſe firſt from one Party, which commonly is the Man, his Affections goes out after the Woman he ſeeks to make his Wife, he Sues for her Love by Arguments and Gifts; yet here is no Union till ſhe Conſents, and is Actually United to him in her Affection, and is Joined to him, and he to her, by God's Appointment and Ordinance. This is the true ſtate of Union: The Application is eaſie. God and Chriſt have a Love of good Will and Affection for the Elect whilſt they are Enemies; and from that Love they Invite, Woo and Beſeech poor Sinners to be Reconciled and United 2. *Cor.* 5. 20. by their Miniſters; *verſe* 18. *And this is looked upon as done by the Father and the Son;* Luke 10. 16. *And to the end they may be Reconciled, he gives to them the Gift of Repentance;* Acts 5. 31. and the 11. 18. *And the Gift of Faith,* Epheſ. 2. 8. Phil. 1. 22. *To the end that all things may be of God,* 2 Cor. 15. 18. *To the exaltation of free Grace, and through the hearing of the Word of Reconciliation the Holy Spirit is given,* Gal. 3. 2. 5. Acts 10. 44. *By which they are joined to the Lord in a Perpetual Covenant, that ſhall not be forgotten,* Jer. 50. 4. 5. *Thus being joined to the Lord, they become one Spirit with the Lord,* 1 Cor. 6. 16. *And by this are Married to Chriſt,* Rom. 7. 4. *And this is their actual Union with Chriſt, they being Reconciled to him, as well as he being Reconciled to them:* But can this be when we are *Strangers to the Covenant of Promiſe, Aliens from the Common-Wealth of Iſrael, and without Chriſt,*

Epheſ.

Chap. 2. 11. 12. *Aliens and Enemies in our Minds by wicked Works, Unrighteous, ſuch that could not inherit the Kingdom of God*; and ſuch were ſome of you: *But ye are Waſhed, Sanctified, and Juſtified in the Name of the Lord Jeſus, and by the Spirit of God.* 1 *Cor.* 6. 11. Which doth clearly ſhow that there muſt be two Changes, the one of Qualification, and the other of Condition, *Titus* 3. 3, 4, 5. Your Miſtake is, You cannot diſtinguiſh between Love, as it is a purpoſe of Union in Chriſt, and our being actually Reconciled and United to him; therefore you ſay, Faith is the effect of Union: If you had ſaid, Faith is the effect of Love, you had ſaid True: But I ſay, Faith is the Bond of Union on our part; moreover, there may be Love in one Party where there is no Union; Union is a mutual Agreement of both Parties, by which both Parties are joined together more than in Love and Affection. The Lord open the Eyes of your Underſtanding: Truly my Soul is Troubled for you.

7. You ſay I Affirm, *That what Chriſt did upon the Croſs, his Death and Sufferings was not the Elects, nor they have no Right to it until they Believe.*

In Anſwer to this I ſhall give you my Judgment in the Words of two *Authors*, one in great Eſteem with yourſelves, and that is that *Worthy* and *Learned* Divine Dr. *Goodwin*; and Mr. *Davis*. Dr. Tho. *Goodwin* upon *Epheſ.* page 296. Part 2. States this Queſtion:

" *But you will ſay*, How are we Saved in Chriſt, and Juſtified in Chriſt upon Believing, when we were Juſtified from our Sins in Chriſt, when he Roſe, and had Sin taken off from him? Did not he repreſent us then?

" *The Anſwer is as follo*"*weth*: To inſtance *Adam* will clear all; Were not all men Condemned in *Adam*, yet no man is Condemned in his own Perſon till he is Born; yet Repreſentively in *Adam* all Dyed: So it is here, ſo far as we take Chriſt as a Common Perſon Repreſenting us; what was done in him, was done for us in him; and ſo from Eternity: Before Chriſt Dyed we were Saved in him in that Senſe, according to the Grace that was given us in Chriſt before the World began; Saith he in 2. *Tim.* 2. 9. Chriſt himſelf Purchaſed it, with a Reſerve till we did Believe and Repent, or elſe we are not to have that Benefit of his Death: The Bond lay in God the Father's hand, till we ſhould come in to him for it. I do not ſay

" the Scripture uſeth the Word from Everlaſting, but only that the " Grace was given us in Chriſt; and Chriſt dyed Repreſentively; " but when we come to Exiſt in our own Perſons, then it is applyed to " us, and we are Saued in our own Perſons, by that Grace which " once Jeſus Chriſt purchaſed as a common Perſon for us.

Thus far Dr. *Goodwin*, where you may ſee the very Thing you Charge me with] as Error, prov'd to be a Truth in plain Words, by this *Grave* and *Learned* Divine, that no man could, or did find Fault with as ever I could hear of: You may ſee your Fooliſh and Unſound Notions laid down, and proved to be Falſe by this *Great* and *Judicious* Man, in the ſecond Part of his *Expoſition* of the *Epheſians*, Page 144. 135. 294. *ſo on*, and in divers Places in that Book.

Mr. *Davis*, in his Vindication againſt the *Rowel* Pamphlet, Saith; " I do not ſee what need there is of all this Noiſe about Words, " as I have conſtantly Preached and Affirmed, That Elect Sinners " are dead in Treſpaſſes and Sins; and under the declared Condem- " nation of *Law* and *Goſpel* till they Believe; and that then, and " only then, they are freed from that Condemnation, which I take to " be actual Juſtification by Faith. *And he further adds*, That he " ſhall ſtand by the Aſſembly's Definition of juſtifying Faith. And in 24. *Artic.* of the ſaid Mr. *Davis*'s *Confeſſion of Faith*; he Saith, *That the Moral Law holds the Elect during their Unregeneracy, under it's Condemning force till they Believe.*

Thus far Mr. *Davis*: Thus you ſee the Man you ſo much admire, is of my Mind. But to Proceed, The Elect are dead in Treſpaſſes and Sins, and under the declared Condemnation of Law and Goſpel till they Believe; and that then, and not till then they are freed from that Condemnation. If the *Moral Law* holds the Elect during their Unregeneracy under its Condemning force till they Believe, what Advantage have they, while in Unbelief, ſave only they are ſecured from the Execution of that Condemnation, by the gracious Purpoſe of God, and Merits of Jeſus Chriſt? To which Words I gave my Aſſent, and ſince have ſet my Hand to the ſame: Tho' you refuſed it, and ſome of thoſe that did, and eſpecially *Benjamin Winckles*, who was a Member of the firſt General *Aſſembly* with me, and ſince hath with me and others ſet his Hand to the ſame Words; but after all this, is ſhamefully gone off from his firſt and ſecond Act. I have Proved by theſe two Authors, That there is no actual Benefit conveyed to the Elect, whilſt in Unbelief.

8. In

8. In your laſt Exception you ſay I ſaid, *We were not Sinners till we had acted Sin*; *and if no Sinners, then no Objects of Chriſt's Love and Pity, nor Juſtified Perſons any wayes, for you ſaid they muſt be Sinners before they can be Pardoned, elſe it would overthrow Original Sin, and the Repreſentive-ſhip of Chriſt for us as Elect.*

To this I Anſwer; That this firſt Part is manifeſtly Falſe, I never ſaid, We were not Sinners till we had acted Sin; but I ſaid, None could be Sinners, either by Original Sin, nor Actual Sin, till their Exiſtance: For how can we be partakers of *Adam's* Sin till we partake of *Adam's* Nature? For Nothing can partake of Nothing; for Nothing is not capable of the Imputation of Sin or Righteouſneſs, to Impute Sin or Righteouſneſs to Nothing, is the greateſt Nonſenſe in the World. And what were we before we were Created; that which is Nothing can be the Object of Nothing; and ſo not of Love, no further than a Divine Being hath an Idea of that which is not, but in Time ſhall be. That I ſaid they muſt be Sinners before they can be Pardoned, is True: Would any Perſons that were right in their Wits, or that have common Senſe, as Rational Creatures, bring in ſuch a thing in Charge againſt me, I would fain betaught by your Profound Judgments, How a Man can be Pardon'd of Sin if he never was guilty of Sin? Can a Man be ſaid in any Senſe to be Forgiven of that he ss not guilty? If Repentance be Antecedent to Forgiveneſs, Sin muſt be much more Antecedent to Forgiveneſs; but Repentance is Antecedent to Forgiveneſs, therefore Sin muſt be much more Antecedent to Forgiveneſs. The *Major* Propoſition is but ſtating the Queſtion; it is the *Minor* that is to be Proved: The *Minor* is this; That Repentance is Antecedent to Forgiveneſs, I prove from theſe Scriptures, *Pſalm* 32. 5. Where *David's* acknowledging of his Sin, and his Confeſſing of his Tranſgreſſions, was Antecedent to his Pardon; *And thou forgaveſt the Iniquity of my Sin. Acts* 3. 10. *Repent and be Converted that your Sins may be Blotted out*; The concluſion muſt of Neceſſity follow; For if Repentance be Antecedent to Forgiveneſs, Sin muſt be Antecedent to Repentrnce; for were there is no Sin, there is no need of Repentance, *Luke* 15. 7. nor no foundation for Repentance. As to the laſt Clauſe of this Charge, You ſay, That it ſeems to you, or me to ſay, [*They muſt be Sinners before they can be Pardon'd*] to Overthrow *Original Sin*: One would Wonder that ever any that have made a Profeſſion ſo long, ſhould be ſo Blind and Ignorant as to think that which doth the moſt Eſtabliſh the Doctrin of *Original Sin*, ſhould Overthrow it: If you ſay we are Pardoned before we are Sinners, then we muſt be Pardoned before we come into

for we are Sinners assoon as we
World, our Natures being Corrupted by the Fall of our
Rom. 5. 16, 17, 18. *Rom.* 3. 9, 10. But if we were Pu
fore we come into the World, then we came not into the
guilty Sinners, and so not guilty of Original Sin. For to
is Pardon'd, and yet at the same time is Guilty, is Nonsense.

One of your Number (you know who it is) Subscribed to
Reverend Mr. *Knolly's* hath said concerning this Point, in his
tituled, *The World that now is*, &c. p. 35. 36.

This Faith (saith he) Jesus Christ is the Author of, and will be the
of it, *Heb.* 12. 2, And therefore called the Faith of the
Gal. 2 20. by which Faith, the Soul in it's Conversion, is
Christ, and kept through it, by the Power of God unto
compare *Ephes.* 4. 13. with 1 *Pet.* 1. 3.

Thus I have made it Appear, That I Establish the Doctrine
riginal Sin; and your Notions necessarily Destroy it: And
turned this Charge upon your own Heads: For the
where you show or carry your Exceptions to be seen by others
me the Justice to show my Answer, that I may speak for
and then I Care not to whom you show your Exceptions.
not been so long without an Answer, had you been so
have given me a Copy. And now I shall leave you to Consi
Answer, Praying that God would inlighten your Understandings
you may return again to the Truth you once Professed; and
Church with whom you once were Members.

POSTSCRIPT.

Reader, this Answer as to the substance of it I formerly
to their Paper or Charge against me, tho' I have Co
it, and left out some Expressions that might seem a little
upon them, they having Disturbed my Spirit; and O that God
graciously appear, and recover them out of that Snare
they are fallen, and return them again to that Church in
have made a grievous *Schism*, to the dishonour of God and
of Religion, for no other Cause then what you read in this
O with what Joy should we Embrace them! Certainly the
arise from want of Wisdom, to distinguish between a
Actual Union, and *Justification*.

But is it not Sad, that for these things good People should
away to divide and rend a Church of Christ, to peices. I
now aggravate that Evil upon them, it being lately so well
the Reverend Mr. *Isaac Chauncy*, (in his book Concerning
Dr. *Owen*, and others.

FINIS.